

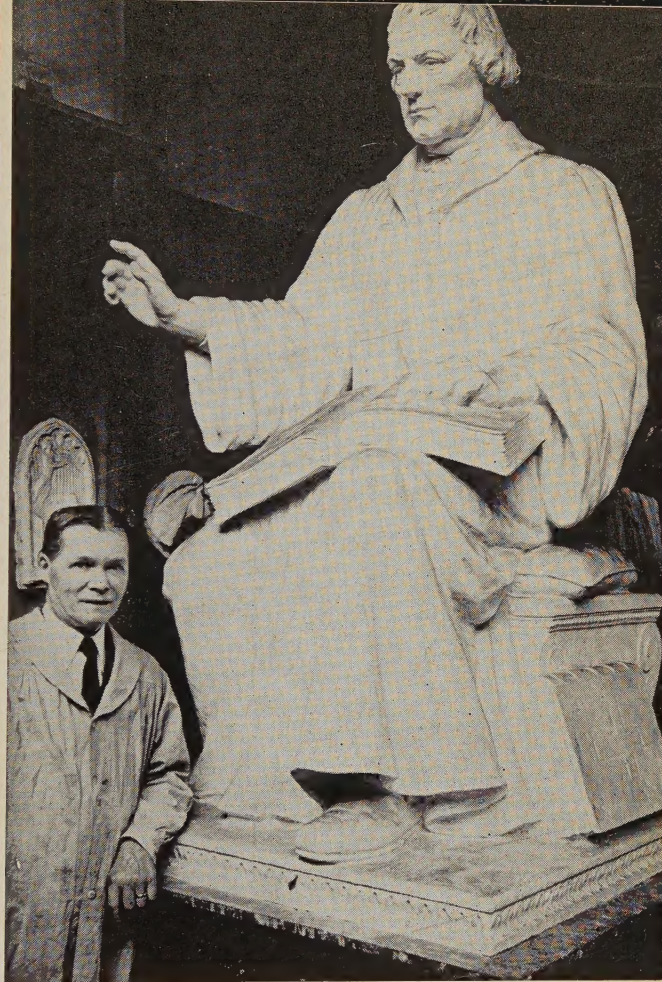
XV No. 8

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A
MAGAZINE
FOR CHURCH
SCHOOL
WORKERS

the

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THE
CHURCH SCHOOL
TEACHER

VOLUME XV No. 8

OCTOBER 1946

J. VINCENT NORDGREN

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The Church School Teacher

VOL. XV

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Teaching for Decisions

By HARRY C. MUNRO*

DECISION is the stuff of character. A strong character is decisive, positive, poised, consistent. Habitual uncertainty, vacillation, or hesitation are marks of weakness. Decision of character is the expression of an inner principle to which a life has become committed. That is why the Christian teacher exerts such a powerful character building influence. That is what makes religious teaching the climax of all teaching.

The Christian teacher is one through whom Christ teaches. To teach for Christ means to teach for decisions. It is in the realm of decisions that all teaching reaches its climax. General education deals

with facts, knowledge, skill. Christian education deals with values. General teaching presents all the various opportunities and possibilities which open up before the student as he faces life in a very complex world. Christian teaching guides his decisions in the light of what he is after in life. The general teacher transmits ideas. The Christian teacher shares an experience. That experience of the indwelling Christ determines the meaning and the influence upon life of all other experience. Christian teaching is the climax of all teaching.

Influences of Christian Teaching

When one compares the time and attention given to general education under professionally trained and employed leadership, one wonders whether Christian teachers

* Director of National Christian Teaching Mission, The International Council of Religious Education and The Federal Council of the Churches of Christ in America.

have any chance whatever of measuring up to their supreme task. Any quantitative comparison makes their work seem trivial and marginal. It is the qualitative difference that counts. One through whom Christ teaches may exert an influence all out of proportion to the time involved. Christian teaching is the climax of all teaching because of its quality and purpose. This only emphasizes the high place of teaching in all the work of the church and the supreme place of Christian teaching in all education.

Technology has answered most of our questions beginning with "What?" and "How?" General education gives these answers. Christianity answers the questions beginning with "Why?" Because whole nations of people in our generation have followed wrong answers to the "Why?" of life, our whole world staggers under its weight of knowledge, and starves in the presence of potential abundance. Christ has the right answer. He gives it through his teachers. The Christian teacher is one through whom Christ teaches.

New Scale of Values

The war made "priorities" a household word. Wartime prior-

ities introduced a whole new scale of values. Things and activities had value in proportion to their contribution toward winning the war. The word "priority" may be new. The principle is as old as the Sermon on the Mount. There Jesus expressed the principle of priorities, not with respect to war but with respect to the Kingdom of God. "Seek first His Kingdom and his righteousness, and all these things shall be yours as well." Once a life is organized around this priority principle, it has a scale of value by which to guide every decision. The Christian teacher teaches for decisions in accordance with that scale of values.

The values for which one lives and by which he makes his decisions form the essence of his religion. In His parables of the Pearl of Great Price and the Treasure Hidden in a Field, Jesus defined the Kingdom of God as that supreme value for which everything else would be gladly sacrificed. The Christian teacher is always seeking to establish this principle of priorities with respect to Kingdom values in the lives of those whom he teaches. It is not a mere matter of dealing with isolated "life situations" one after another

Divisiveness at Work

LAST MAY there passed across our desk the monthly bulletin of a new organization calling itself the National Sunday School Association. Just recently we received for immediate release a news item stating that the first convention of the organization is to be held at Moody Church, Chicago, in October.

At first sight the purposes of the organization appear to be the kind that would immediately draw support from the Christian forces within our nation. One of the bulletins states that this is "an evangelical interdenominational organization . . . dedicated to the task of revitalizing the Sunday school." That would appeal to most of us. We are evangelical; and although we do not believe in unionism, we do see considerable value in joining hands with other Christians in getting done those things that we cannot do alone, and that will not be done at all unless done co-operatively. Furthermore, we know that every Sunday school needs more vitality than it now possesses. So this sounds like the kind of movement that should have our support.

But under the surface there are facts about this new organization that are not at all reassuring.

First of all, this so-called evangelical interdenominational agency does not list a single recognized denomination as belonging to its membership. Evidently it is made up only of individuals who have ideas that they want to promote through an organization that draws support from church people but is responsible to nobody but itself. In other words, it is not interdenominational at all, but only an independent non-denominational organization. Interdenominational organizations, such as the Home Missions Council, the Foreign Missions Council, the United Stewardship Council, and the International Council of Religious Education are all made up of responsible members chosen by, and accountable to, the denominations or denominational boards co-operating. A non-denominational agency, on the other hand, is an ecclesiastically irresponsible group; it is made up of individuals who have set themselves above their churches, appointed themselves to leadership, and secured a following gullible enough to support their efforts. For purposes of publicity the non-denominational group may

call themselves interdenominational; but at other times they will speak disparagingly of "denominationalists," by which term they mean the regularly chosen agencies and activities of the church against which they are pitting their free-lance organization.

In announcing the coming convention, the bulletin states: "This conference will be an attempt by evangelical leaders to wrest the Sunday school from the hands of modernistic professionalism and return it to the ranks of the Christian laity."

This statement implies, first of all, that the group who desire to get control of the Sunday school movement are telling the people of Protestant churches in America that the present leadership is not evangelical, but "modernistic." That there are professionally trained workers in religious education whose theology is more humanistic than Biblical is unfortunately true. But they are a minority of the leadership in the field, and we believe and hope that their influence is losing strength. As far as the boards of education and their executive leadership are concerned, we are convinced that they are committed to the promotion of a teaching program that is vital,

evangelical, Biblical, and faithful to the church. For the past six or seven years we have been associated with executives of other denominational boards of parish education in the International Council, and have found it very helpful. This group of denominational executives is the most representative group in the council, and we know that they are very much concerned with revitalizing the Sunday school and making it an effective agency for Christ and His church. There is no need for a new organization to be formed to divide our forces. If those who are promoting the new organization have fault to find with what is being done by their educational boards and their chosen leadership, why can not they follow the democratic and churchly practice of working for improvement within the framework of their own churches rather than forming an independent organization, accountable only to itself, whose purpose is to divide and create suspicion?

The statement also implies that the Sunday school has been wrested from the Christian laity. Who has done the wresting is not clear. Our Lutheran churches are democratic in their organization and government. In the congregation

we choose the superintendent and teaching staff of the Sunday school in a democratic and orderly way. At our national church conventions we elect members of our Board of Parish Education in a democratic and orderly way, instructing them to prepare lesson materials and to give encouragement and guidance to the teaching program in accordance with the faith and principles of the church. This board is directly accountable to the church convention for all that it does or fails to do. Laymen have a large part of the control of both the synodical board and the teaching program of the local church. They have not been frozen out; and as far as we can see, there is no one who desires to freeze them out or deprive them of their very large share of responsibility in the Sunday school.

To be sure, the Sunday school began more than a century and a half ago as a laymen's movement, outside the church. At first, some church leaders looked upon the new movement with misgivings. Those days are gone, however, even though there is room to criticize the Sunday school as not being as effective a servant of the church as it should be. Lutherans do not want their Sunday schools to be

independent organizations. They want them to be church schools, promoted and controlled by the congregations. If the National Sunday School Association is trying to lead a revolt of schools against their congregations, it will find Lutherans very cold and unresponsive.

The claim of the new organization further implies that its leadership is sounder and wiser than that which is now heading up the Sunday school work of American Protestantism. If so, can it not persuade the churches to put this superior leadership in charge rather than make an attack from the outside? There is something about the attitude of these self-appointed leaders that is amazingly like that of Absalom when he sat at the city gate to steal the hearts of the men of Israel (2 Samuel 15).

Our readers will not be surprised to learn that one of the ways the new organization plans to revitalize our Sunday schools is to prepare a series of lesson topics in opposition to the work of International Uniform Lesson Committee. This is the oldest co-operative movement in Protestantism, and the texts recommended by the committee have always been from the Bible. A few of us might pre-

fer other selections at times, but there has never been room for the charge that these selections were theologically biased. In a day when Protestants need more than ever to stand together, it is a sad thing that men who set themselves up as being superior spiritual leaders should promote division within our church circles. Revitalize by divisiveness! Does that make sense?

Great Convention Planned

JULY 23-27, 1947, are the dates set for the twenty-first International Convention for Christian Education, which will be held at Des Moines, Iowa. It is sponsored by the International Council of Religious Education, of which the Honorable Harold E. Stassen is president.

The International Council of Religious Education represents the co-operation of all the major Protestant denominations in the United States and Canada. More than forty church bodies hold membership in this council, and it is estimated that the Des Moines convention will bring together 10,000 volunteer Sunday school teachers.

Featuring morning and evening mass sessions will be addresses by outstanding leaders in religion and education. Afternoons will be given over to denominational meetings of teachers and others workers in the Sunday school. According to Dr. Roy G. Ross, general secretary of the Council, the entire convention is being planned to bring inspiration and practical help to the thousands of lay workers in Sunday schools and also to set in motion a nation-wide effort to reach with Christian teaching the millions of children and youth who now receive no regular religious instruction. "The convention will focus attention upon the serious dangers to our moral and public welfare in the widespread neglect of religious teaching and arouse the public's conscience to the necessity of giving Christian education central place in modern culture," says Dr. Ross.

The High School Age

THE beginning of a new school year is a good time for evaluating our work with pupils of high school age.

Many obstacles are in the way.

There's no point in trying to deny it. The three difficulties most often spoken of are (1) People in our church feel that when you're confirmed, you've graduated. (2) We can't get any good teachers. (3) We have no room. A fourth reason could be given: there's so much of the Old Adam in us that we don't really care. But people would rather not talk very much about that reason.

Where there's a will, there's a way! And the need is there! The Sunday school needs Bible classes for young people, else it has no reservoir of leadership to draw from when teachers for children's classes are needed. The church itself needs to lift its sights and get out of the rut of having an adult membership whose level of religious knowledge is that of thirteen-year-olds or fourteen-year-olds, depending on what the confirmation age is in the congregation.

Most important of all, young people not in Bible classes are missing something. They are at an age when life-patterns are being fixed. They are sure to be converted to something; the only question is, To what or whom are they being converted? Let the Word of God have its place in their lives,

and we have better prospects of keeping them for Christ and His Church. Young people need weekly Bible study, along with recreation, fellowship, and service. They also need an emphasis upon personal and social religion, a share in the church's task of evangelism, missions, and stewardship, and a growing clarification of the message and purpose of the Church. The Sunday school Bible class can go a long way toward giving this equipment for spiritual life and growth.

New Workers

RECENTLY several new workers have been added to the parish education staff of the Augustana Synod.

Mr. F. A. Udden, formerly principal of the Union High School at Kerman, California, will enter upon his duties as field worker in the California and Columbia Conferences. He succeeds Miss Margaret Anderson, who has become educational director of St. Paul's Church, Oakland, Calif.

Miss Gertrude Hill will be transferred to the area that includes the Iowa, Nebraska, Kansas

and Texas Conferences, with headquarters at Omaha.

Miss Ruth Parkander of Providence, Rhode Island, has been called to serve in the New York and New England Conferences, succeeding Miss Hill.

Mrs. Bernice Johnson of Superior, Wisconsin, has accepted the call to be Secretary of Children's Work, succeeding Ruth Bonander, who resigned in May and was married to Pastor John S. Benson of Centerville, Iowa. Mrs. Johnson has had wide teaching experience and in recent years has been a supervising teacher at the State Teachers' College, Superior, Wisconsin.

Mr. Stanley Johnston will enter upon his duties September first as Secretary of Adult Work. He has had considerable experience in both teaching and administration. The past two years he has been a supervising principal in Ironwood, Michigan. This summer he studied audio-visual education at Indiana University on an Encyclopaedia Britannica fellowship.

Each of these workers will make regular contributions to THE CHURCH SCHOOL TEACHER.

The Use of the Sunday School Standard

By CECELIA ANDERSON

A FEW interesting observations have been made of the use of the Sunday School Standard which Board of Parish Education published last fall. In some instances comments have come from teacher groups who profitably used the score card. Without a doubt, no school has used it without being challenged to improvement.

Rev. Clifford Nelson, pastor of Gloria Dei Lutheran Church in St. Paul, reported that their teachers used the standard to advantage at several local worker's conferences. Each of the several sections listed under the main headings was discussed at a meeting. Through the discussion of the standard the teachers gained a knowledge of the important things to stress in a good Sunday school, and they were helped to visualize their own needs and stimulated to greater efforts.

From the Bethel Lutheran Church in Willmar, Minnesota, came the statement that the use of the standard awakened the teachers to the objectives of religious education and the means at their disposal for attaining these objec-

atives. The teachers of this Sunday school plan to make more extensive studies of the objectives of religious education in regard to various age groups within the church.

Profitable use of the score card has also been made in district teachers' institutes. Last fall at several institutes held in the Red River Valley and Minnesota conferences the standard was used as the basis for a general discussion hour. No attempt was made to score a school nor to compare one school with another, but instead it served to stimulate questions on what is meant by certain items and why they are important. Suggestions on how to attain the standards required of a good Sunday school were the outgrowth of the questions and discussion brought forth.

Even though your Sunday school used the standard last fall, plan now to score your school again. (We hope you preserved your score sheets of last year for future use.) If you have the record from last year it may prove helpful to make a chart of the standard with the score of last fall and the comparative score of this year. A colored line drawn between the comparative scores will set off each scor-

ing. Even though a committee may have done the scoring, results can be made known to the entire school staff through the chart and discussion of it at a teachers' meeting should be planned. From the discussion definite improvements to be made will be agreed upon by the group. It is well to plan a definite period in which these improvements are to be done, and to have each teacher or staff member informed of his individual responsibility in accomplishing the goal.

In preparing to use the standard at a local teachers' meeting, have a copy of the section to be discussed for each teacher. Each one should receive his copy previous to the meeting so that he may be asked to conduct the discussion on different sections of the standard. Haphazard and unguided discussion will not be fruitful; while, on the other hand, a planned-for discussion will bring rich returns.

THE COVER

Our front cover carries a photograph of a recently completed statue of Martin Luther. It was done by Hans Schuler, famous Baltimore sculptor, for the Lutheran Seminary at Gettysburg, Pennsylvania.

Religious News Service Photo.

From Handkerchief to Envelope

By THORSTEN A. GUSTAFSON

SINCE as much as eighty-five per cent of our church membership comes through the Sunday school, the weekday religious school and the daily vacation Bible school groups, these agencies must naturally furnish an unrivaled opportunity for teaching the next church generation the secret of Christian stewardship.

Jesus sets forth sound investment in view of eternity as the only motive for stewardship. Life is a sacred trust and it belongs to God—there we begin. In order to catalogue the aspects of life which it is possible to dedicate to God, only three items are necessary: time, talent and treasure. Our modern need is not for any contemplated revision of the beatitudes of Jesus, but rather for a revision of personal stewardship to the Giver of life. This must begin at the earliest possible stage.

One fact we often neglect is the layman's big problem. He lacks a specific definition of the impetus which is felt he can give to the gospel effort. He is not much helped when spiritual leaders

merely exhort him to give or to tithe time, talent and treasure without also suggesting some particular projects which clearly define his opportunity. The child is, of course, the ideal unit with which to begin such project instruction. When it comes to the inculcation of the ABC's of Christian stewardship into the mind and spirit of the church school pupil, we have just begun to scratch the real surface of the problem. Possibly the teacher may discover some budding ideas in the little volume entitled, "Stewardship Stories for Junior," by Irma Hegel (Publisher, The Book Concern, Columbus, Ohio) and in other similar publications.

If, as the National Stewardship Institute indicates, only five cents of the benevolence dollar go to foreign missions while fifteen cents go to all other benevolences outside of the local parish and eighty cents of that dollar stays at home for the local work, the need for further stewardship education is apparent. And into the lap of the church school teacher falls the

major portion of this educational process in its earlier phases.

Stewardship is closely connected with salvation. Salvation begins with a recognition of the sinfulness of man, and a confession that God in mercy has provided salvation in Christ. "There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (Romans 8. 1-2). To proclaim the saving grace of God in Christ to men everywhere, that a diseased and corrupt society may behold the spiritual life in which the new order alone becomes a possibility, should engage all the power of the Christian man and woman. *And 85 per cent of such men and women come from the church school.* Well may we, with all fervor and keen insight teach salvation and stewardship in our regular lesson series, out of the Catechism, "in order that I might *be* His own, *live* under Him in His Kingdom, and *serve* Him in everlasting righteousness, innocence and blessedness."

A recent vacation announcement in the daily press provokes thought: "Sunday in the Churches—'A Disturbing Challenge.' No Sunday School." Thank God that we have

the church school class in and through which we may teach Christian stewardship! Not without elements of truth is the claim that the first-century Christians had the power of Christ in their lives, whereas the twentieth-century Christians have merely the doctrine of a living Christ! Possibly we are in need of more "big ideas for tiny talents" if we are to be a people of power in an age of power.

STEWARDSHIP FOR THE CHURCH SCHOOL CLASS

Here are just a few simple stewardship truths in the realm of treasures with which to hammer home unforgettable lessons—different-sized and various-shaped nails to use in the building of the house.

Money has value. It has value for the time-being and for the "time eternal." It has exchange value in goods and souls. No coin is good unless it is the coin of the realm.

Money travels. It goes either on the world's way or on the Kingdom errand. It will buy food for hungry Chinese children, clothes for the sick children of India, medicine for the suffering children of Africa, milk for the tiny babes

of wartorn Europe. The dimes, nickels and pennies living together in a large fish bowl in the Sunday school room soon travel in the interest of unknown children and strange places.

Money needs to be dedicated to God. The deeper significance of the Sunday school offering lies in the purpose for which the money is used. The gift without the giver is bare. Each offering is a "white gift" to the great King. The famous lad of Scripture was only another lad until he put his fishes and his rolls at the disposal of the Master. Then he became a symbol of what a lad actually can do and become.

If we are to save "war's first casualty," the child, in our emerging peace-time economy, since as Charlie McCarthy (the famous wooden-head) puts it, "peace is raging throughout the world," then we must infuse desirable attitudes early in such mundane areas as time, talent and treasure. Example is a powerful teacher. Children learn much through observation and unconsciously absorb family and classroom attitudes. If, for instance, money is held in esteem for itself and is being discussed constantly in the presence of little children, they will come

to feel that it is all-important and that material riches constitute a measuring rod for themselves and for others. But if adult attitudes have progressed beyond this low level, the children will learn to give money its rightful place, evaluating its possibilities while recognizing its limitations. They will learn to discriminate between material and spiritual value and through force of Christian influence will set a high value on the things which are priceless.

Well may the church school class serve as a forum under proper auspices for such subjects as the Christian cause as part of the family budget, the use of a proper ratio of the child's allowance for God's work, the importance of earning, saving, sharing, giving and spending money. The three wise uses of money are after all to *give*, to *save*, and to *spend*.

Happy are the home and the church where the child, and later the full-grown man or woman, possesses rich appreciation of the very best things which money can never buy, while at the same time there is dawning a conviction that God does not despise money when it is used in the right way. Money in itself is neither right nor wrong.

It is the *love* of money which makes the intersection on the road.

It is said that sixteen out of our Lord Jesus Christ's thirty-eight parables—almost one-half of them—deal with possessions and that one verse out of every six in Matthew, Mark and Luke discusses the right handling of material goods.

The child may not put his thought into words, but deep down in the hidden depths of his being he feels that money may be elevated from the plane of the material and may minister to the spiritual if we are stewards of Him who said: "The silver is mine, and the gold is mine."

It seems just yesterday in most Lutheran churches that Mother tied the proverbial penny in the corner of the handkerchief and with this added security sent John or Sally off to Sunday school. Much time was consumed, upon arrival, with untying the knotted problem which, in the meantime, had undergone considerable mastication en route. Today the duplex envelope with its generally increasing monetary content is a welcomed successor to the older juvenile stewardship method. The penny which is hardly good legal tender, except at the penny candy

counter at the corner store, is gradually giving way, as it should and can, to many pennies, nickels, dimes, quarters, half-dollars and even dollars. Inflation seems to strike the church last. Here is, however, one place where more currency, commensurate with need and ability to pay, should be the rule.

Under the envelope system the missionary project has a chance. Education and the ministry of mercy also have their innings. Both sides of the envelopes need to be made very concrete to the child mind if we are mentally and spiritually to witness the transition "from handkerchief to envelope." We do well to remember that without time and talent, the treasure has little meaning. The coin must always be changed into the lasting currency of lives abundant in the grace and knowledge of our Lord and Saviour Jesus Christ.

STEWARDSHIP STORIES AND PICTURES

Such perfectly useful stories come to mind as "The Magic Violin" and "Seeing Through a Penny" (*Stewardship Stories* by Guy L. Morrill, published by Harper and Brothers) and others, to be used by the teacher of young

stewards. The Bible is the primer in this field, replete as it is with personalities and their shekels, twenty or thirty pieces of silver, prodigality, miserliness, generosity and goodness.

The object lesson is a valuable tool in the hands of the skilled teacher. Truly the coin or bill makes a handy object for a teaching lesson on "treasure," the clock or watch on "time," and the sloyd article as indicative of "talent."

Now the church school can easily call upon visual aids in the form of slides and films to portray a "sound investment in view of eternity." Does any further encouragement as to its need and use appear necessary?

Look not for the big stewardship story of the \$300,000 given by a belatedly-awakened professional man to crack the stewardship consciousness of childhood and youth. Rather give emphasis to faithfulness in those little duties which will in due time under God's sun reveal

the destiny which came from
the life which came from
the character which came from
the habit which came from

the first little act which came
from the word and example of the
teacher who believed in dedicating
time, talent and treasure to our
Lord Jesus Christ.

"One importance of maintaining primary loyalty to the total church lies in the fact that all men and women grow old. How many times the feeling of loyalty to a young people's class or organization has continued for fifty years—a pathetic loyalty, resulting in hardship for the young people who should be developing broader leadership."

J. GORDON CHAMBERLIN.

An Experience in Christian Adult Education

By ADOLPH C. STRENG

THE Church Workers Institute at Texas Lutheran College held its seventh annual session June 2-7 with a record attendance. This Institute for all types of church workers was established in 1940 with the objective of using an educationally and psychologically sound procedure in the presentation of any worthy subject on which Christian workers might desire more information and instruction.

In order not to be satisfied with the very temporary results of a few inspirational lectures, which usually do not require any real thinking, activity, or preparation on the part of the listener, all the courses of this Institute are conducted on a ten-hour basis, plus an hour for examination; all in attendance are strongly urged to spend at least an hour at study, reading, or discussion in preparation for each hour of class work. "No lasting impression without personal activity and expression." The hope that this procedure might make for

more lasting impressions and compare favorably with other sound efforts of adult education, has been rewarded by a steadily growing interest and attendance even throughout the war years.

During its first two years the Institute was a co-operative endeavor of the Texas Lutherans of three bodies: the United Lutheran Church, the Augustana Synod, and the American Lutheran Church; it is hoped that these delightful associations of former days will soon be renewed. During the war years the Lutheran State Sunday School Teachers' Association, the Women's Missionary Federation, and the state Luther Leaguers of the American Lutheran Church held their annual business meetings in connection with the Institute.

Annually six to eight different church workers courses, each with an average attendance of 25-60, are conducted at the Institute.

In some years all the courses are centered around one general theme; thus in 1943 eight differ-

ent courses were offered on the various types of *evangelistic* endeavors in the congregation. Usually a variety of courses are offered; as an example it may be of interest to list the courses offered at the 1946 Institute together with the instructors. While many more attended the courses than the following figures indicate, a total of 261 credits were issued at this Institute as follows:

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Sound adult education is becoming more and more a part of American life; it is absolutely essential that only the best be considered good enough also for church workers. Today approximately eighty per cent of our American people are adults. In many of our Lutheran congregations, the *confirmed* membership makes up eighty per cent of the entire membership.

Much of the following which Dr. A. Caswell Ellis recently wrote about secular education for adults is just as true about Christian education:

"There are three other reasons why some systematic education must be continued through adult years by you, by me, by everyone—no matter how many college degrees he may hold. First, in our childhood and adolescent years in school and college, we do not have adequate motivation for study of many of the most important problems of our adult life, such as those of family life, and the civic, social, and economic questions of our day. Second, we do not in our childhood or adolescence yet have the background of life experiences to help us to interpret, understand, criticize, evaluate or apply well such ideas as are given by our teachers and texts. Third, we cannot get ourselves educated by the time we are 21 for the simple reason that at 21 we are not yet all there to be educated. Man does not have just one mental youth, as he does one physical youth, but has a series of successive mental youths, with new interests and capacities coming to functional maturity and old ones waning every decade of life. Therefore, if we do not continue a certain amount of systematic directed study throughout our adult years, we fail to develop adequately many of our most needed and most valuable late-maturing possibilities, just as

those who drop out of the elementary school before the arrival of adolescence lose the opportunity to develop in high school and college those interests and aptitudes that arrive during adolescent years.

"This obvious universal need for adult education is augmented right now especially by three things: (1) by the tremendous accumulation of new ideas and new processes under the stress of necessity during the war years; (2) by an equally great increase in the number of national, international, political, economic and social problems arising out of the devastation of Europe and Asia, and the cracking up and reshuffling of great empires and ideals and civilizations over the world, and (3) by the return of the activities of peace of millions of veterans of the world war and of our war plants, who were snatched as youths from their schools and colleges before they had completed there the training they needed for life, and are now returned to us several years later as men, unprepared to take up their adult duties as citizens, as parents, and as efficient units in the economic world.

"Never before in history has there been such a need for the right kind of adult education. We are, in fact, in the midst of a desperate race between adult education and disaster. . . .

"Remember that we do not have a choice between a wise, socially aimed, responsible, planned system of adult education and no adult education at all. We already have in furious operation a vast network of systems of adult education backed by unlimited millions of dollars, utterly uncoordinated, usually selfish, at times irresponsible and unscrupulous, carried on by associations of business men and professional men, by professional propagandists, political groups, secret societies, and some newspapers, journals, and radio commentators, and many other agencies. If we responsible educators and citizens do not educate our adults far more efficiently than we have in the past for peace and Christian democracy, these selfish irresponsible agencies will continue to educate them for chaos."

The Lutheran Church must become more and more interested in every type of worthy adult education. May the Christian adult education movement for all, which attempts to do nothing more than to carry out the Great Commission of our Lord and Saviour, spread far and wide, and help to make much Christian knowledge and understanding a matter of personal conviction and living.

No religious movement has ever gone for a risen high whose songs were frivolous or cheap.

Human Progress Depends on Church

By R. A. MILLIKAN*

AFTER the most terrible war in history every thinking person is asking himself, "What can I do to help build a better world?" Here is my answer.

The two great pillars upon which all human well-being and human progress rest are (1) the spirit of religion, and (2) the spirit of science, or knowledge. It is primarily to promote (2) that the world's universities and research institutes exist. To promote (1) my own personal responsibility is to me perfectly clear, namely, to so shape my conduct *as in my own considered judgment* to promote best, if every one followed my example, the well-being of mankind as a whole,—that is, the building of that better world which I long for.

This means that my personal job is to try to develop an attitude of willingness—better, of determination—to subordinate my own immediate personal desires and in-

terests to the larger good of my fellow men *as I see it* wherever there is a conflict between the two.

Further, that is certainly the essence of the Gospel of Jesus. From my point of view *this attitude is the essence of religion, and not from my point of view alone*, for Whitehead, the greatest of living philosophers, says "Religion is world loyalty." It involves necessarily faith in the existence of an ultimate "Good" which justifies me in sacrificing, if need be, even life itself to promote it, as thousands of our boys have been doing in the recent war. If there is a better definition of a belief in God than that I do not know what it is.

In my judgment the Christian Church as an institution, to which according to the 1940 census there are fifty-five million adherents in the United States, is the great dynamo which is pumping into human society the spirit of altruistic idealism, which is the first essential of human progress.

*California Institute of Technology.

The Pulpit and the Altar

By THEODORE E. MATSON

IT IS quite possible that we are expending too much energy on trying to induce men to be religious and too little time in telling them how. Exhortation is a much easier process than teaching. I am persuaded that the majority of men believe in God, accept Christ as a spiritual authority, and would like to do something about it, but they are in doubt as to just what they ought to do.

It is one thing to go out into the market place and tell men to come into the vineyard and labor. If they know nothing about horticulture they may do far more damage than good. I am not sure but that the greatest obstacle to the growth of the church lies in the failure to tell the workers what to do after they have become enlisted. It is far more thrilling to make a stirring appeal for help than it is to train those who are willing to work but do not know just what is expected of them.

Undoubtedly the first duty of a Christian is to worship God. Before he joined the church it may have been his need to hear ser-

mons, but if he once gets it into his head that his primary purpose in going to church is to listen to the preacher he has missed his vocation as a disciple of Christ.

"Thou shalt worship the Lord thy God," and that is just as obligatory when the minister is a poor preacher as when he is a spell-binder. Many of our parishioners never think of going to church unless they are going to hear somebody speak and it is a rare man who can be interesting fifty-two times a year.

There is value in an early service. It requires a physical effort to get there. You are not giving to God something that has required no effort on your part. It is the service that the Lord commanded you to observe. It is not so long as to be wearisome and it contains in exact proportions the constituent parts of worship. When you have finished the service you have done those things which you ought to have done on the Lord's Day. It is implied in the divine command, "Do this!" Not merely think this, but because you think,

therefore you do. So many Christians imagine that thinking perfectly is a substitute for doing that which the Lord has commanded us to do.

If a man will spend ten minutes in his closet each day in private prayer and then take his preparation to the altar on the Lord's Day he will find that his vague thoughts about God will take form in a definite performance of Christian duty. Mere thought or emotion do not build up character unless they lead to action. If worship is a Christian obligation we do not discharge it by thinking about it. It involves an act in which we really offer ourselves, our souls and bodies, to God in a concrete manner.

After all, the real test of the devotion of a people will be reflected by their attendance at church services, regularly and devoutly, as an act of faith. One ought not to treat his habit of worship as a casual thing dependent upon his mood or convenience. That is dangerously near to patronizing God.

I lift up my heart in adoration and offer my soul and body in union with His sacrifice for me. I seek His presence and receive Him in my earthly tabernacle. I thank Him for His grace and receive His blessing on my feeble efforts. All this can not be done by absent treatment. It requires my presence as well as His to fulfill His command.

Thus worship becomes a part of my life and not merely something that I approve of in a vague and general way. Surely a Christian who can not give one hour a week to engage in worship does not regard it as a very imperative duty.

The pulpit has its use, but when it replaces the altar in our lives we have missed something without which our discipleship is incomplete. Only those who have never tried it are skeptical about it.

I am very sure that the most important thing that I do in my life is to worship God. Therefore I can not relegate this act to convenient occasions but rather I must put it first in my duties as a Christian.

Texas Lutheran Sunday School Teachers Association

By ADOLPH C. STRENG

IT WAS on August 12-13, 1920, that a group of Lutheran Sunday school teachers of the former Texas Synod first met at St. John's Lutheran Church, San Antonio, for the purpose of discussing common Sunday school problems and materials. Some 16 Sunday schools were represented by 26 delegates, 10 pastors, and 27 visitors. With a vision to make the Sunday schools serve the Lord's Kingdom in the best possible manner, the group ventured out upon a united endeavor, realizing that this would give them "the courage to undertake and accomplish great things."

The group organized at their first meeting and for ten years Miss Edna Woltersdorf of San Antonio served as the president; during this time the annual meetings were conducted in a different city each year, thus reaching into many parts of the big state of Texas.

The objectives were quite clear, namely, to endeavor to improve the curriculum and organization of Sunday schools, to encourage the

establishment of additional Sunday schools, "to stimulate the schools to greater activity and service in the church," and to encourage uniformity of materials and methods in so far as this made for greater efficiency. For some years a few individuals saw the "possibilities of danger" in the new organization; however, the growth was steady and the influence became more and more definite. For many years at the annual sessions, sectional meetings for each department of the Sunday school were held with special papers and discussions.

Because of the increased attendance and the convenient housing facilities, the annual meetings have been held at Texas Lutheran College in Seguin since 1930. The organization has for years worked in closest harmony with the district committee on parish education.

For a decade and a half the organization has financed the securing of outstanding educational leaders and specialists in the field of Christian education from vari-

ous Lutheran bodies. Throughout its history it has been deeply interested in advocating and supplying additional training for church school teachers; it was the first group to encourage the American Lutheran Church to set up church workers' courses on a sound educational basis, especially for those who would work for a certificate or diploma.

Not only were teachers rallies on a conference basis and church workers courses encouraged and established in several parts of the state, but for years it helped financially to make possible the annual Church Workers' Institute.

A display of the best Sunday school, vacation Bible school, week-day religious instruction literature and church workers syllabi has been a feature of the annual meetings for some twelve years and the establishment of the best Sunday school libraries has constantly been encouraged.

For some twenty years the organization has supplied subscriptions to the *Lutheran Standard* to some half dozen state colleges in Texas. For the same number of years the Association has each year "adopted" a new or struggling mission Sunday school as its special project, each member school rais-

ing a special mission offering for the project each year. During the past year, 1945-46, approximately \$1,200 were contributed to each of two missions in this project, with the suggestion that this sum be used for the improvement of the religious education program.

Since 1922 the Association has been favoring the office of a special "superintendent of religious education"; in 1937-38 it gave a strong impetus to the establishment of the office of director of parish education in the American Lutheran Church. After the Texas District in the spring of 1946 established the full-time office of a district director of parish education, the Association at its next meeting assumed a third of the annual expense involved for a period of years.

The need for the most careful Christian instruction in home and school is as great today as it has ever been in our fair land. The Lutheran Sunday School Teachers' Association of the Texas District has been a great blessing in the past. By the grace of God and His continued guidance it stands ready to meet the challenge of a new day! May all Texas Lutherans soon be united in its common endeavor!

October

By HORTENSE HAGE STORVICK

OCTOBER OUTINGS

There is something in October
 Sets the gypsy blood astir.
 We must rise and follow her,
 When from ev'ry hill of flame
 She calls and calls each vagabond by
 name —BLISS CARMAN.

Before October's stirring beauty
 is gone for another year, every
 Sunday school class old enough
 should have the fun of a hike and
 a weiner roast. Bonds of pupil-
 teacher friendship grow "a-vaga-
 bonding" together, mutual under-
 standing is deepened, and around
 the bonfire memorized hymns and
 Bible verses come with added
 meaning.

GOOD TEACHERS ARE, BY THIS
TIME,

—Whetting pupils' appetites for
 more Bible reading.

—Making their class proud of
 their new Sunday school books.

—Teaching their pupils *how* to
 study their lessons.

—Making them *want* to study.

—Building a wholesome class-
 group consciousness and "my
 Church" consciousness.

—Making their pupils glad that

they are baptized children of God
 with the capacity for growth.

—Causing their pupils to like
 their teacher.

HOW CAN WE CAUSE OUR
PUPILS TO LIKE US?

—Pray that they will like us,
 not to honor ourselves, but to
 honor God. We are His repre-
 sentatives to our pupils.

—Pray that God will give us a
 genuine Christian love and con-
 cern for each individual pupil. If
 we do not really love our pupils,
 how can they grow to love us?
 Love begets love.

—Be natural and sincere.

—Enter into *their* interests.

—Develop a sense of humor.

—Take time to be with them as
 often as possible outside the Sun-
 day class hour. Playing together
 does wonders.

*In good Sunday School teaching
 there is no substitute for pupil-
 teacher friendship.*

HOW ABOUT YOUR HOME
CALLING?

By this time the best of our
 Sunday school teachers are well on

the way toward completing their first round of calls in the homes of their pupils. Determining to get it all done by October 15 or November 1 helps us beat the natural inclination to put off work. Work? Of course it's work! Profitable, God-ordered and God-blessed, fruitful, and soul-satisfying. "Be strong and work, for I am with you." Haggai 2. 4. We are not calling alone, and we are not doing it for our own glory.

Let's remember that—

God rewards faithfulness.

It is a very rare parent who is not interested in his child's welfare; so we Sunday school workers are welcome visitors with an entree into the home which any other kind of missionary might not have.

Knowing the home background will make a difference in our teaching, in our understanding of the individual pupil, and in our friendship with the child.

ARE WE REMEMBERING THEIR BIRTHDAYS?

Do we recall how immensely pleased we were when we got a card or a small gift from our teacher on our birthday? Human nature has not changed. Our pupils will be just as glad as we were.

TIME FOR COMPLETE ROUND-UP.

Are all our confirmees of the last four or five years accounted for? All who have not moved out of town or transferred to another congregation or are not ill or dead should be in the Bible classes and Luther League. An unattainable ideal? Let's not waste breath calling it that until every one of us has prayerfully and enthusiastically done his part to "round them all up." God says, "Go out and urge them to come in." If their classmates urge them, if relatives and former Sunday school teachers urge them, it is bound to make a dent in their thinking. At least they will know that someone means business in being a Christian. To someone their Christian growth is important.

—And then when they come, we must not only be friendly, but we must give them something worth their time. Poorly planned lessons, inconsequential League meetings, and cold shoulders won't make them eager to return. Finding out what *they* can do to have a part, and then helping them do it is a wise procedure.

This is one of the areas of our great work in which we dare not be slothful.

Home Education

Issued by the National Kindergarten Association

Developing the Imagination

By ANNIE L. GAETZ

THE ABILITY to imagine, like any other manifestation of the intellect, is born with the child, and the imagination can be improved and developed if the child has the right kind of experiences.

We frequently hear a mother remark in a regretful tone that her daughter is "such an imaginative child," or that her imagination is "altogether too vivid." Many parents do not realize the advantages of a healthy imagination and actually consider it a drawback.

The child with a good imagination has many advantages over her unimaginative sister. For instance, she can have a beautiful china tea-set from the broken parts of a discarded plate—after Father or Mother have kindly filed the edges—or she can furnish a doll's house from the pages of a general catalogue. The query, "What can I do next," is seldom heard from her.

At school, too, she benefits from her imagination. In the study of history, reading, and composition, this child will visualize the subject matter almost as clearly as if it were presented in a moving picture.

There are many games which are helpful in the development of this ability. A story in some of the old school books tells of a very old lady, who was too feeble to run and play, and a dear little boy who, on account of a disordered knee, was unable to do so. In imagination the two played hide-and-seek. Is it not a beautiful picture: this old, old lady with an imagination keen enough to pass over the many intervening years, and the child who, although unable to romp and run, enjoyed these activities in fancy—these two—playing together the simple, natural games of childhood?

This *imaginary* game of hide-and-seek is good for all children occasionally, because it develops the imagination and because it is conducive to maintaining harmony and quietness in the home.

Another game, *imaginary dreaming*, should be welcomed by mothers who have difficulty in getting their children to sleep after they have been put to bed. When the little ones have been tucked in, it is an excellent plan for the mother to talk quietly to them about some interesting event of her own childhood days—a visit to the seashore, the sugar camp, or some other occasion that would particularly appeal to them. They should be left with instructions to close their eyes and imagine that they are enjoying a similar pleasure. Besides developing the imagination, this game will quickly and agreeably bring the Sandman on his rounds.

On rainy days, when you simply do not know what to do with the children, get them to make up a story. If one of the group can write and spell pretty well, to him should fall the honor of recording the story as the children make their contributions, the mother tactfully assisting them to draw on their imagination. The story might run something like this:

Mother: "To begin with, what shall our story be about?"

Tom: "Oh, about fishing."

Mother: "That's a good subject; we all like fishing. What time of day shall we go?"

Jack: "In the morning."

Mother: "Shall we have Marion begin the story something like this: 'We went fishing one fine morning'? For, of course, you would not go on a rainy day like this."

Then, the mother draws the children out as to the appearance of the sky, and after discussing how the sky would appear under different weather conditions, the children agree on that paragraph. Even the smaller children can contribute to the paragraph about the lunch.

It is not always wise to discard a suggestion, even though you could offer a better one, for this is the children's story, not yours. Children will enjoy this story writing, and after a little practice will be able to carry it through by themselves. There is little danger that children who have had this experience will go through our world with unseeing eyes.

At every opportunity, a child's attention should be drawn to God's handiwork—the trees, the flowers, the bubbling brook and the stars—all that is beautiful in nature. He should be taught to search for beauty; for, to see beauty in commonplace things is the crowning joy of good imagination.

Don't Let Parenthood Smother You!

By HELEN GREGG GREEN

DO YOU not agree that there is no single interest that is worthy of *all* of anyone's time, attention, and thought? There are, of course, innumerable subjects that are worth while, stimulating, and interesting; and, eventually, for most of us there will be one that takes first place in our lives. But when we show signs of becoming so completely engrossed in any one undertaking that every other interest is excluded, should not some member of the family, or a close friend, call attention to the dangers in this absorption? If advice is offered with such tact and persuasiveness that it is accepted, other members of the family and their friends will profit also.

I have a neighbor who is the mother of three girls and a small son. She has no activities or interests outside of her family, for she fancies "sacrificing everything" for her children makes her a model mother. As a result, she comes very near to being a failure as a parent, a wife, a friend, and a daughter. Her world—in this day and age

when every intelligent person's interests should be broadening daily to take in the one-world pattern, to help insure permanent peace—is bordered on the north by Bobby, her youngest, and in each other direction in turn by Joan, Susan and Corrine. She frequently speaks of "my little world," and is quite content with what it represents; while more progressive and far-sighted mothers are eager to pursue the broader trend that is being taken now by so many American women—*away* from the circumscribed and provincial.

Should any of her friends make an effort to discuss any topic but the one directly related to her "little world," this neighbor assumes a bored, uninterested air, and changes the subject as quickly as possible. If another woman speaks of *her* child, she is interrupted with, "You don't know anything about bringing up children until you've had four! The other morning Bobby and Corrine—"

Why is it that so many women forget their obligations as wife, sister, daughter, world citizen, and friend—handing over their very lives on a platter to their children, who in no way profit by the gift?

A delightful mother told me,

"My husband encourages me to have *many* interests outside the home!" And in spite of her numerous charitable activities during the war, I'm sure she never neglected her duties as wife and mother. Her three lovely daughters cooperate with her, and she is teaching them to express her own social grace as well as to be pleasing conversationalists and good listeners.

When we are tempted to let parenthood smother us, it will be helpful to remember that while the children are young we should have many interests and activities in which they can have no part. This does not mean that children should ever be anything less than a mother's first concern. It does mean that if a mother will but be herself — an emotionally mature adult, with many worth-while interests—she will find herself developing into an infinitely better, more interesting and efficient parent. Parenthood should expand, not smother the personality.

Teaching for Decisions

From page 2

as they arise. Rather it is a matter of using and even deliberately planning experiences which will confront the learner with the ne-

cessity of discriminating among values which are related to the Supreme Value.

Christian Teachers Are Evangelists

To teach for decisions makes the Christian teacher an evangelist. The many day by day decisions root back in the one supreme decision. And that one supreme verdict for Christ comes as the climax to many lesser decisions. Like trickling rivulets they flow together through tributaries to form the deep, flowing, decisive currents of life. Whether one teaches little children or seasoned Christians his work is always momentous when Christ teaches him. All his teaching is related to the main verdict, either as antecedent or as consequence.

These tributary decisions are important. It is thus that Christian teaching issues in Christian living. Nothing is taught until it is learned. And nothing is learned until it is lived. Teaching for Christian living is the Christian teacher's perennial commission. Yet there is a principle of priorities among these many decisions. The lesser tributary decisions must never be allowed to obscure or to take the place of the one supreme verdict for Christ. At some favor-

able "season of the soul" this must become the direct and conscious aim of the teacher. All the lesser decisions should illumine and magnify this major verdict. Teaching for decisions sharpens to teaching for Decision.

Evangelism and Christian education thus merge. They ought never to be separated. A major weakness in the program of many churches is the tendency to separate them as to leadership, program, and responsible agency. Christian teaching without the evangelistic motive and passion is less than fully Christian. It tends to fall to the level of ordinary teaching. Evangelism which lacks the full-orbed long range educational approach to its goal is superficial and partial. Teaching for decisions which are effectively related to the supreme Decision is educational evangelism.

Mission Stresses Educational Evangelism

It was the purpose of our national agencies of Christian evangelism and Christian education in setting up the National Christian Teaching Mission to demonstrate and dramatize the merging of their work in a program of educational evangelism. The Teaching Mission brings a program of enlarge-

ment in educational evangelism into full operation in every participating church in the communities which it serves. It enlists, trains, and inspires the lay workers of each church to undertake their full responsibility to the unchurched of the community. It helps them to lift the church's program of teaching to the level of its evangelistic opportunity in every life which it touches.

The strength of the Mission is its unique plan of centering the task and the program of training for the workers of each church in their own church under a leader of their own choosing from their own denomination. Yet it is a community-wide interdenominational movement in educational evangelism making a united impact on the community and enlisting the support of the whole community. The Mission is interdenominational at the points where that is essential to community-wide success but denominational at the points where the local church's interests and contributions are concerned. Further information about the Mission may be secured from your denominational agencies or from its director, Harry C. Munro, 203 North Wabash Avenue, Chicago 1, Illinois.

Activities in the Field of Christian Education

By I. O. NOTHSTEIN

An Unusual Record. Mr. Louis A. Wilke, superintendent of the Sunday school of Grace Lutheran Church (U. L. C.) of North Tonawanda, N. Y., has had perfect attendance for forty years, a fact which was recently recognized with appreciation by his church.

* * *

A Bachelor's Gift. Mr. John Honerud, a pioneer settler in Lunner, Sask., Canada, who never married, but was always a friend of children, left his estate to his church, the Norwegian Lutheran Church at Lunner, with the provision in his will that the interest from the legacy is to be used for Christian elementary education in Canada. The value of the estate is expected to come close to \$20,000.

* * *

Leadership Training. During the past summer leadership training schools and camps have been held in larger numbers than ever before. The United Lutheran Church alone conducted no less than twenty-nine such schools and

camps. This does not include camps for boys and girls below the age level at which formal leadership courses are studied, although they may have been camps conducted primarily for Christian study.

* * *

Another Good Record. Mr. Peter Mohr, Jr., of Lancaster, Pa., who died recently at the age of sixty-seven, had served as Sunday school superintendent of his church, St. Stephen's Lutheran (U. L. C.), for fifty-two years. Few superintendents begin at as early an age as fifteen.

* * *

Christian Day School Appreciated. The Register (newspaper) Publishing Co. of Santa Ana, Calif., wrote the following letter to Pastor Wm. Duerr of Trinity Lutheran Church (Missouri Synod) of Santa Ana: "We appreciate so much your congregation's proposal to build a new school building on South Broadway, where more children can be taught the principles set forth in the Ten Commandments, the Sermon on the Mount, and the Declaration of Independence, that we are enclosing our check for \$1,000. We feel that there is no greater service that any group of people can do

than to teach the youth of the land Christian principles. Yours very truly, Register Publishing Co., Ltd. (Signed) R. C. Hoiles."

* * *

Another Government Leader Commends the Sunday School. Senator Styles Bridges of New Hampshire, speaking in the U. S. Senate, said, "It is well that the people should give special thought to the significance of the Sunday school and its immeasurable contribution to the moral strength of our country. This is a period in which institutions like the Sunday school can help gird the nation for the challenging days ahead. By encouraging them we encourage the nation."

* * *

Membership Campaigns Pay. *The Lutheran* report that the 25th annual membership campaign, conducted by the Toledo Sunday School Association this year, resulted in a 10 per cent gain in Sunday school membership. 'Forty-two Lutheran schools gained a total of 1,111 students, bringing their combined membership to 11,758. This increase was equal to that of the other two largest denominations and was more than a fourth of the total increase. First place for percentage of increase

was won by a church for Negroes, St. Philip's Lutheran.

* * *

A Practical Youth Activity. The pastor of the U. L. C. Church in Mishawaka, Ind., has for the past four years enlisted the help of his Sunday school's older pupils (of Luther League age) in assisting with the visitation of the sick and shut-ins. The plan takes the form of organized brief worship services held at the homes of the ill and shut-ins on Sunday evenings, —a number of such visits being paid early in the evening after pre-arrangement with the homes. The pastor is the leader and the young people help with Scripture readings, prayers and singing. The details of the plan are explained in the *Parish School* for February, 1946.

* * *

Special Lenten Services for High School Pupils. St. James' Lutheran Church (U. L. C.), Altoona, Pa., was the scene of a week of Lenten morning sessions for students of the senior and junior high schools just prior to the last Easter vacation. The sessions began at 7:30 a. m. and continued for 30 minutes with meditations by local pastors and devotions by young people.

Teacher Honored. A reception was held during the past summer for Mrs. John A. Linder of Dunnell, Minn., by the Immanuel Lutheran Church of that place (Aug. Synod), in appreciation of her having taught thirty-nine consecutive years in the primary department of the Sunday school. At the same time the thirty-ninth wedding anniversary of Mr. and Mrs. Linder was celebrated. A program was given in the church before a capacity audience, mostly by her former pupils. A gift of money was presented by the congregation, and a luncheon, attended by the members and friends closed the exercises.

* * *

More Faithful Teachers Honored. St. Paul's Church (American Lutheran) of Peoria, Ill., recently honored two Sunday school teachers, Miss Henrietta Gess and Miss Lucille Gentes, after a morning service, for having completed twenty-five years of uninterrupted teaching. In addition to certificates of recognition, they were presented with twenty-five silver dollars each.

* * *

Many Scriptures Used. Over 14,500,000 copies of the Scriptures, in more than forty languages,

were distributed by the American Bible Society in its War Emergency Program over a six-year period ending June 30, 1946.

The largest number of the books (8,923,355) was supplied to the various branches of the Armed Forces where distribution was made by chaplains to those who indicated a desire to own and read the Scriptures. At the height of the war, calls for the Service Testaments were so large that a special assembly line was installed at the printing plant. During the peak period a record run of 10,000 copies a day poured from the presses.

People in liberated areas, many of whom had lost their homes and personal belongings, were eager to own Bibles or Testaments in their own languages. It required more than three million copies in 23 languages to fill these needs.

Scriptures in languages running the gamut of the alphabet from Afrikaans to Yiddish found their way behind the barbed wire where, chaplains reported, prisoners of war cut off from the ordinary activities of the daily routine, welcomed the Books eagerly. Bibles, Testaments and Portions of the Bible to the number of 2,494,148 were distributed to these men.